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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.

VOL. I.

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NO. 2.

A JUST TRIBUTE TO THE GREAT HERO OF THE PRIMITIVE CHURCH—CHRIST'S FIRST OFFICER.  
*From The Perfectionist, of May 1843.*

## Paul's 'First Answer.'

The apostle Paul, at the close of his second epistle to Timothy, writes thus :

"At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever.—Amen." 2 Tim. 4: 16-18.

The scene of this 'first answer,'—the imminent peril and wonderful deliverance here alluded to by Paul, has been referred by most commentators to the apostle's first defense (or as in the Greek, 'apology') before the tribunal of Nero, the Roman Emperor. This explanation is unsatisfactory, because there is no account of his appearance before Nero, either in the book of Acts or in any of Paul's epistles; and we are thus left to supply the circumstances of the scene from our own imaginations or doubtful traditions; while on the other hand there is a series of events recorded in Acts, which in their important characteristics and results, correspond strikingly with Paul's description.—Those events were—Paul's seizure by the mob at Jerusalem, his first public answer to the Jewish people, and the dangers and escapes which followed, as related in the 21st, 22d, and 23d chapters of Acts. The whole transaction, beginning from the time when he first 'purposed in the spirit to go up to Jerusalem,' is one of the most important and interesting in the apostle's life. We see the spirit in which the journey was undertaken, by his address to the elders of the Ephesian church: "Behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The feast of Pentecost was at hand, and he was determined, if it was possible, to be present at Jerusalem, that he might testify of the gospel to the multitudes of Jews out of every nation assembled there. Many of the brethren foresaw the dangers that threatened him, and besought him with tears not to go up to a city where so many witnesses for the truth had perished. He himself saw all these things, yet they moved him not from his purpose to fulfill the ministry which he had received of the Lord Jesus.—

Like Christ, when near the close of his course, he set his face steadfastly to go up to Jerusalem, Paul resolved, with the same unflinching martyr spirit, to place the banner of the gospel on the pinnacle of Zion, and if need be, to drink of the same cup of mortal suffering. While Jerusalem and the Jewish priesthood existed, there undoubtedly dwelt the lion who was eager to devour the flock of Christ. There was shed the blood of the first martyrs of Jesus; and it was not until this city was overthrown that the spirit of persecution made its seat in Rome. The Christian church there, we can suppose, was endured only because they had been quietly pursuing their own edification, and also because, in ignorance of the full bearings of the gospel, they had studiously avoided arousing the blind prejudice of their countrymen. But might not this spirit of conciliation be carried too far—so far, indeed, as to cause the *offense of the cross* in a great measure to cease? We infer that this was the case from what is here and there alluded to in Acts concerning 'certain who came from James,' and

from what is related of Peter in Gal. 2. In fact, it appears that the true martyr spirit was beginning to decline, and that the crisis therefore demanded a new baptism of fire which should rekindle the flame of Christ-like courage and zeal. Paul was a fit man to endure the trial, and Jerusalem the appropriate theatre of action. From thence a life-giving impulse would be communicated to the whole church.

When Paul arrived at Jerusalem, the elders, knowing that he was particularly obnoxious to the chief priests and rulers, desired him to testify by certain ceremonies in the temple, that he 'did not walk disorderly, but kept the law,' &c. Paul complied with their request, while at the same time he boldly maintained the truth of the gospel. While in the temple, he was seized by some of the Jews of Asia, with outrageous cries for help against the polluter of the Holy Place. The whole city was presently in an uproar, and Paul was only saved from death under the murderous blows of the mob, by the Roman soldiery. Here we see him barely escaping from the very jaws of the lion. By favor of the Roman captain, Paul was permitted, from the stairs of the castle, to speak to the people. Here, for the first time, he made a public answer to his nation in defense of the gospel. He related to them the history of his miraculous conversion from a persecuting zealot of the law and traditions of the fathers, to a devoted follower of that same crucified Jesus of Nazareth who met him on the plains of Damascus. The multitude gave audience until he told them further, that Christ had sent him unto the Gentiles, and then they 'lifted up their voices, crying, away with such a fellow from the earth, for it is not fit that he should live.' Thus did they before cry against Christ, 'Away with him! crucify him, crucify him!' On the morrow Paul was brought before the high priest, and like Christ was treated with buffeting and scorn, and was again in danger of being pulled in pieces by his enraged countrymen. During all this time we have no account of any of the elders or brethren of the church at Jerusalem standing with him in his peril, or afterwards endeavoring to pacify the people and refute his accusers. Had this been the case, would not Luke have mentioned it, as he did the service rendered Paul by a young lad, his kinsman according to the flesh? Like Christ he was forsaken, and 'trod the wine-press alone,' and in a similar spirit he prays that this weakness 'may not be laid to their charge.' 'Notwithstanding,' the following night, 'the Lord stood by him,' and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome also.' Acts 23:11. Here was strength indeed. He received the blessed assurance that Christ saw and approved his boldness in his cause at Jerusalem, and an intimation of his final deliverance from the power of the lion, inasmuch as he should yet bear witness to the gospel in Rome. Twice again, were the jaws of the lion opened to crush their prey, yet deliverance appeared in the time of need—Paul was at last constrained to appeal from his own nation to the Roman Emperor. Thus Christ defeated the devices of Satan, and made the malice of his enemies furnish the means that by Paul 'the preaching might be fully known,' even in Jerusalem, and afterwards 'that all the Gentiles might hear.' He defended the gospel before Felix, Festus and Agrippa, and then after some delay, was sent to Rome. Here, as was his custom, he first preached to his own countrymen; and on their rejection of his testimony, the salvation of God was sent to the Gentiles. With them the word had free course; for we read that Paul dwelt at Rome 'two whole years in his own hired house, and receiv-

ed all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

The 2d epistle to Timothy, seems to contain the last solemn exhortations and warnings of the apostle of the Gentiles, given shortly before his departure, to a young preacher, his own son in the faith. He closes the epistle by referring Timothy for his encouragement and imitation to this portion of his past course, as a sample of enduring faith and courage, sustained and perfected by the strength of God in the midst of the most fearful danger and desertion.

C. A. M.

## Offenses of the Primitive Church.

Jesus Christ and the primitive church were very offensive in their day and generation.—They were a people every where spoken against, the victims of violence and injustice and insatiable ambition. And yet on examination we do not find that they were accused of any crime against the law of love—the golden rule. Their accusations related chiefly to the Jewish ordinances which had perished with the using, and were designed to be superseded by the advent of Christ. The spirit of these ordinances was often misinterpreted by the Jews, and they had added to them a long supplement of traditions and commandments of men, which were the occasion of many offenses. The Christians confessed the charge of heresy in their way of worship, but they were not seditious; they studied to avoid offense and to live peaceably with all men. When Paul was accused of being a pestilent fellow and mover of sedition, he could boldly reply,—'They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue, nor in the city; neither can they prove the things whereof they now accuse me. \* \* \* Neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended at all.' Dispassionate examination acquitted Christ and Paul of anything worthy of bonds or death. Pilate called Christ 'that just person,' and said to his accusers—'Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.' Festus heard the grievous complaints of the Jews against Paul, and 'was willing to do them a pleasure;' but his official integrity obliged him to respect Paul's appeal, and send him to Caesar without being able to signify his crime.

Reviewing the history of Christ with an eye to his offenses, we notice in the first place that his principal accusers were the self-righteous Pharisees. And it is manifest that this class were envious because the righteousness of Christ exceeded their own. His righteousness was of the heart—in love, mercy, faith; theirs was in dead form. The simple-minded, common people could *feel* the difference; they were attracted to Christ; but the Pharisees hated him. Their riches were depreciated by the new coin which Christ introduced. Christ lightly esteemed the holy days and fasts and purifications of the Jews, in comparison with preaching the gospel to the poor, healing the broken-hearted, giving deliverance to the captive, sight to the blind, &c. He observed the fast which the Lord had chosen—to deal his bread to the hungry, and pour blessings on the afflicted. His enemies were forced to recognize his good deeds, but they could see things to find fault with in his simplicity and child-like manner of life. He associated with sinners—drank wine, and ate generously—he did not make long prayers, or wash with the punctilious regularity of the Pharisee—he was not

outwardly sanctimonious and severe. He was not the servant of mammon, seeking after the things of this life; he was not covetous. This was undoubtedly a great offense. Judas was provoked into the act of betraying him because he did not reprove the extravagance of the woman who poured the ointment on his head.—We may infer from the way that his enemies tried to ensnare him into contempt of Caesar, into connivance at adultery, &c., that his politics and sexual morality were not exactly orthodox. Among other excuses for not believing on him, the meanness of his birth-place was adduced; and his countrymen in particular, were offended with the ordinary circumstances of his origin. They prevented him with their unbelief, and then complained that he did not exercise his miraculous power in their cities as he had done abroad. His preferring spiritual relations before natural, was probably a cause of reproach from kinsfolk and others. But perhaps his crowning offense was the confession that he was the Son of God, sent into the world by the Father. This ingenuous testimony, witnessed by his works, was too much for the pride and envy of those who sat in Moses' seat. They said he bore witness of himself, and so he suffered the odium of seeking office.

The primitive church suffered for the same things substantially that Christ did. They were inoffensive, so far as working any ill to their neighbor was concerned. But they incurred the hatred of the Pharisees by their popularity with the people, their liberal position toward the Gentiles, their faith in God, boldness and zeal. They held doctrines, as Christ did, that anticipated the subversion of reigning institutions; but they were not found in any tumult, or in any practical innovation that interfered with the peace of others. So far as they refused subjection to human authority, they honestly appealed to a 'higher law,' and cheerfully paid the penalty of their choice. When they were forbidden to teach in the name of Christ, they answered—'We ought to obey God rather than man;' and 'ceased not to teach and preach Jesus Christ.' If we consider it, it was as advocates of the 'higher law,' in fact, that Christ and his followers suffered shame and death. H. H. S.

## Swedenborg Estopped.

Swedenborg and his followers have no excuse whatever for their participation in the popular slander of Jesus Christ and Company, in relation to the Second-Advent note. The only plausible excuse or reason there is or ever has been for denying the faithful and punctual payment of that note in A. D. 70, is, that no Advent of Christ was seen by men of this world at that time, and recorded by worldly historians. But Swedenborg has removed this excuse and precluded himself and his followers from using it, by his own theory, which asks men to believe that an *invisible* and *unrecorded* Second Advent took place in 1757. The Christian world had for ages refused to believe that Christ came the second time in A. D. 70, because no Coming was seen by worldly eyes. Swedenborg, quite willing to take the benefit of this logic so far as the past is concerned, did not disturb the popular conclusion. Yet his proposed speculation in Second-Advent stock required that he should locate his pretended payment of the old note in the spirit-world.—He steps upon the stage, then, with this message:—'Christian friends, you are right in denying that Christ came when he promised, 1700 years ago, for nothing of the kind was seen by the public at that time; but allow me to assure you that he has come at last, in this year of our Lord 1757!' 'Indeed!' says one, 'but nothing of the kind has been seen by the pub-



can hear, the Community has been located at South Rondout (before it was known by that name) some years ago, has existed at Wilbur, and has removed or is about removing to the vicinity of South Rondout again. We take it that the Community of 1840 or thereabouts is essentially the same as that of 1851, as Abram C. Smith, the master of the Rebecca Ford, was the head and front of the institution of the earlier date.

The political constitution of this community, we understand, reduces the socialist principle of common stock and joint labor to practice, and goes so far into the Fourier theory as to include its members in one family under a single roof. So far, there is nothing objectionable, except its tendencies, to society at large. But there are graver charges against this Community than those merely founded upon alleged extravagance of doctrine and eccentric example.

The Communists profess to take the Bible as their daily and only guide, and in this assumption is the only danger to the simple. The doctrine of community of goods is extended to a community of wives, and, under the plea of sacred licence, all the vicious inclinations of corrupt man have full play. This was glaringly the case in 1840, and we are informed and believe it is so now.

Until this disaster brought the facts above to memory and notice, we had thought that by the dispersion of the 'cage of unclean birds' harboring here in 1840, they had scattered never to pollute our shores again—that they had taken wing to Mormonism or some other stronghold of iniquity, and would at least be cut off from the world at large. But the 'principle'—if the lack of all principle can be styled so—is again flourishing at our doors. There were other reasons for presuming a final dispersion; for we were assured that the head of the communists had abjured his errors; and the world was charitable enough to suppose that one sad death by broken heart had at least caused an outward reform. But the dog will return to his vomit, and the swine to the mire.

Briefly to say what these licentious associations did profess to believe in 1840, we may say they were 'Perfectionists' according to the new term, whose sins being forgiven and they being marked out for heaven, they could not commit farther sin, even though their vile bodies were steeped to the lips in lust. In short they are 'Antinomians' of the worst stamp, as dangerous in heresy, if not in position, as John of Munster or Joe Smith of Nauvoo.

If we wrong the communists in this view of their teachings and examples, the world and their neighbors are sadly astray.

From the *Rondout Courier* of August 8th.

MR. LONG'S REPLY.

MR. EDITOR—In your paper of the 1st inst. I noticed an article purporting to give an expose of the principles and practices of the Oneida Community. As many of the statements of that article are incorrect, and presuming that, as a public journalist, you would prefer to lay before your readers correct information on any subject that may interest them, I offer you the following statement of facts, prepared by Mr. J. H. Noyes, who is and has been at the head of that Community since its commencement.

1. There is no branch nor member of the Oneida Community residing at Rondout, and no establishment of the kind is contemplated.

2. There never has been a branch of that Community at Rondout. Abram Smith, who is now connected with that Community, has resided at Rondout since 1837 till about two years ago. But he never formed a community there, and lived peacefully with his family in the usual way, with the exception of a short period of irregularity about the year 1840, till the death of his wife. He was not connected with the Oneida Community at the time of that irregularity, but on the contrary was excommunicated from the fellowship of those who have since formed that Community, on account of that irregularity, and remained excluded till after the death of his wife in 1849. His general character is known at Rondout and must speak for itself. The Oneida Community is responsible for his proceedings only since the death of his wife.

3. The branch of the Community that owned the Rebecca Ford, resides at Brooklyn, near New York.

4. The main Association resides at Oneida Reserve,

near Oneida Depot, N. Y., where its behavior has secured not only toleration but respect from the community around.

5. The Association has published three annual reports, in which its principles and practices are fully and frankly avowed. These should be referred to instead of flying reports, by those who wish to know and circulate truth."

In addition to the above I would wish to add, that though I stand before the public as a private individual, yet the fact of my having been partially connected with the Association for the past year makes it necessary, in justice to myself as well as to those who, by this sad disaster, have been called to taste the deepest sorrow that heart can know, that I should offer my testimony, as far as it goes, in correcting any false statements that may have gained circulation; and in so doing I have no other interest or motive than simply to bear witness to the truth. And first, as to the disaster to the vessel. Though I have no doubt that all concerned are ready to recognize the providence and foreknowledge of God in all such occurrences, still it becomes me to acknowledge that as far as blame is to be attached to individuals in the case, a good share must fall on me; as I stood at the helm at the time of the accident, and failed to foresee the accident and call for counsel and assistance from those who were more experienced than myself.

Second. As to the charge of licentiousness, whether direct or inferred, I answer, as far as I am concerned, that no act of my past life could be made to justify such a charge; nor have I ever countenanced or upheld such proceedings in others. And I also aver that the tendency of the teachings and advice that I have received from the leading members of the Association, has been to lead me to a just appreciation of moral purity, and to honesty and sobriety of life.

Third. As to the charge of Antinomianism, it is sufficient to say that one of the fundamental doctrines of the association is a belief in a day of judgment in which every man shall be rewarded strictly according to his works; and, as far as my experience and observation go, I can testify that education and discipline of mind, and patient study and investigation, are held by the Association as secondary in

importance only to true spirituality and obedience to the truth.

Finally, as to the theory of social life, as held and published by the Association, however it may be at variance with the present customs of society, since it seeks no innovations on others, and only asks the toleration which is accorded to all by the constitution and government of the country, it is perhaps fair to presume that the safest way to test the matter by those who are opposed to it, would be that proposed by Gamaliel, and recorded in Acts 5: 28, 29. And it would be as unfair to charge upon it a tendency to licentiousness, as it would be to make the institution of marriage responsible for greediness and salacity in any who may pretend to conform to it, or for the secret licentiousness of many who claim to be respectable members of society. F. Long.

### Practical Union with Christ.

After one has been converted from a religion of habit and theory, to a religion of the heart, and the soul-stirring, practical faith of the new covenant—the character and office of Christ present themselves in quite a new aspect. Before this new birth of resurrection life, Christ is worshiped, not *passionally*, from attraction, but theologically, and I may say laboriously, by the force of the will—trying hard to comprehend the value of abstract freedom from sin after death, and escape from future punishment.

In the former state, veneration for Christ is very strong in a certain sense. He is regarded as having performed a godlike, meritorious act nearly two thousand years ago, and as being worthy of all praise for the self-sacrificing spirit he manifested in the performance of it.

Such reverence and pious respect for Jesus Christ is the same in essence, as veneration and respect for any great worthy that has lived and done a good deed on earth, & then passed away to be remembered only as one who was alive, but is dead. To venerate Jesus Christ in this way, is doing him the greatest injustice and wrong; for it is virtually shutting him out of this world, which is to be the principal field of his triumphs and victories.

His first coming and appearance on earth, was the period of his educational studies and discipline, from which he graduated on the cross, delivering his valedictory in these words: '*It is finished.*' Having overcome the world, and conquered death by dying, he entered, after his resurrection, upon his profession as a *present, indwelling Savior from all sin, and its consequences*; and offering this glorious salvation freely, to all who should believe on him. The truth is, Jesus Christ came nearer to mankind—was more completely identified with every human being—after his resurrection, than before his crucifixion; for he says, speaking of the Spirit of truth, 'he dwelleth with you, and shall be in you.' John 14: 17. It is the devil's policy to keep Christ out of the world. And this is accomplished quite effectually by the glorification of his *name*, while his *power*, the only test of his presence, is denied and rejected.

The powers of darkness would fain have us think that Jesus Christ sailed for foreign parts two thousand years ago, and has not been heard from since, in any direct, official way. This false report, however, was rebutted and contradicted by the Primitive church years after his crucifixion. The apostle Paul testifies that he saw Christ and conversed with him; that Christ was in him, as he says, '*I live, yet not I, but Christ liveth in me.*' He ascribes all his success in preaching the gospel, to his vital union with Christ. It is evident, therefore, that no intelligent being in any world is so much interested in all the affairs of the human race, as Jesus Christ. All his doings and sayings, as recorded in the Bible, give him the character of a practical, common sense, business man. He announced to his followers his plans and purposes for the future establishment of the kingdom of God on earth. The idea that his mission was exclusively confined to the business of saving souls at death, is flatly contradicted by his own words. He says—'Seek first the kingdom of God, and his righteousness, and all these things shall be added'; and again, 'he that forsaketh houses, or parents, or brethren, or wife, or children, or lands, for my sake and the gospel's, shall receive [in these temporalities] a hundred-fold in this life.'

Any one possessing true heart-love for Christ,

would by far prefer to dispense with this superficial veneration and glorification of his name in the indefinite hope of future good, for the greater satisfaction of having him actually present by his spirit, conferring comfort, succor and protection here, on the field of battle, and participating, even in the now, in all our joys and sorrows.

There is common sense philosophy in the scripture that says, 'A living dog is better than a dead lion.' To know, therefore, that we can confess Jesus Christ as in the flesh, actually operating on the most comprehensive scale as a bona-fide capitalist, banker, &c. for the benefit of his subjects in the life that now is, as well as that which is to come, is to my mind and heart truly honoring him as 'King of kings and Lord of lords.'

G. C.

[The series of "HOME-TALKS" is continued in this paper from the Oneida Circular. They will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by W. A. Hinde.]

### Home-Talk by J. H. N ---No. 69.

[REPORTED FOR THE CIRCULAR, SEPTEMBER 2, 1851.]

#### HADES—ITS CAPTIVES MUST BE DELIVERED UP.

A collision is evidently taking place between the kingdom of heaven and Hades. We have been called to a confession that the kingdom of God has come. Four years ago we declared ourselves annexed to that kingdom; (it was about the time of the annexation of Texas to this country;) and we have been through a war for that confession somewhat parallel to the Mexican war. Now if we are annexed to the Primitive Church, if our confession has been invited and substantiated by the kingdom of heaven, then the whole strength of that kingdom is with us. After Texas was annexed to the United States, this nation took upon itself her cause and quarrel; and when she became a point of conflict and foreign claim, immediately the vast resources of the government were brought to bear on the point. On the same principle, if we have been annexed to the kingdom of heaven, however weak we may be of ourselves, we still come under the protection of the general government, and the whole strength of the glorified church is engaged for us, and will fight our battles.

Now let us proceed in a legal manner to ascertain what are the rights, privileges and guarantees, that belong to us as a province of the eternal kingdom. And in the first place we inquire, What were the special promises made to the Primitive church?

Christ said to Peter, 'I give unto thee the keys of the kingdom of heaven. . . . On this rock I will build my church, and the gates of Hades shall not prevail against it.' Here we come to the text upon which so much has been said, and which is made so much account of by the Catholics. The common understanding of the promise in the last part of the passage, is, that the region of the damned shall not prevail against the church. The translators use the expression, 'gates of hell.' But that is not a true understanding, or a good translation of the passage. The word rendered hell is 'Hades' in the original, and that word should be allowed to stand in the version. The expression 'gates of hades' is undoubtedly a figure of power. In ancient times, the courts of justice were held at the *gates* of the city;—there the magistrates sat every day, and tried causes; [See references to the word 'gate' in Cruden's Concordance.] The idea evidently is, that the *powers* of Hades shall not prevail against it.

What then is the essence of that promise to the original church? It is that *death*—this pale kingdom of darkness and sleep—shall not prevail against the resurrection power of Christ; but that that power shall be as a rock against the power of decay and death. This promise proved true to the Primitive church—they are alive for evermore; and this promise comes down upon us, if we are annexed to that kingdom—the principality of the world of the dead shall not prevail against us.

There is, evidently, a very serious collision

taking place between the kingdom of heaven and hades; and that collision must, of course, shatter something: when two heavy bodies come together, one of them must suffer. And the question now is, Which of them is to suffer in this collision? Well, Christ says, 'On this rock I will build my church'; it is a Rock Church. Now if the deaths that have occurred, and the threatenings that stare us in the face from the world of the dead, really did discourage and break us down, then it would be indeed a destructive blow to us, and a prevailing of the powers of hades against the kingdom of heaven. But if, on the contrary, these things do not discourage or frighten us, but our faith and hope increase, then the collision will shatter the attacking power. Well, that is the truth about it: the grace of God is prevailing, and we feel stronger than ever. The injury will be on the other side—the powers of hades will be seriously damaged by this affair—the ghostly institution will have a breach knocked in its timbers that will sink it.

We are now called up to the main part of the problem that Christ solved. We see, in looking at his works while in the flesh, that he had omnipotent power against death, so far as the living were concerned; and that is naturally the most central point of interest and thought with us—to *prevent* death. But that is a very contracted view of the great warfare that Christ was engaged in. Healing diseases was but a small part of the attempt that he made to overcome death. His purpose was not merely to stop death from taking any more captives, which might be called the defensive part of the conflict, but he carried the war into the very kingdom of death itself. His purpose was to pursue Satan, and recover all the captives he had ever taken. We must think of death, not as a momentary thing—merely the stopping of one's breath; it is a more permanent thing—it is the entrance into a prison, which is permanent until the resurrection takes place. Not merely the act of dying is death, but the state into which persons pass is death. Now Christ undertook nothing less than the destruction of the whole kingdom of death. Merely stopping the old tyrant from taking new captives was a small affair in comparison with this work. He could say to the devil, Take your captives if you choose, but your time is short: I will have them back again, and your whole kingdom shall be destroyed—all your captives must be delivered up.

That is the part of Christ's work that our attention is now called to. Instead of being discouraged, it will rouse us to walk right in, and sack the whole kingdom of death. We must take the offensive attitude now. Instead of throwing us back from the war, it summons us forward. And I now renew my claim on all the captives that Satan has taken from us. The devil has gloried over his successful kidnapping in M. K.—'s case; but I now say to him, My claim on her is as good as it ever was—her detention in your death-prison is only a temporary thing; and it is needless for you to flatter yourself that you have taken her for good: she must yet be returned. We do not forget things, and that affair must yet be settled. So all our claims on this kingdom of death must now come up for settlement. What Christ has done, we may expect to do. I had almost forgotten that I had claims on H— and others who were carried off so long ago;—it was like an old outlawed debt. But it now comes up good, and we shall collect it. It is right that we should now recover all our demands of this kind.

The great miracle of all is announced in these words: "The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And that is what we are now to seek and expect. We may look upon every thing else as secondary to this great warfare, and throw our whole souls into it. Death must not only be stopped in its career, but there must be a general delivery—the captives must be set free. All that have any debts against this kingdom may now bring them forward for settlement. "The sea gave up the dead which were in it, and death and hades delivered up the dead which were in them."

## Death of Dr. Graham.

Dr. Graham (the father of the Graham system of dietetics) died at Northampton, Mass., on the 11th of September last, in the 68th year of his age.—From the following account of his last days, (which we copy from the correspondence of the N. Y. Tribune,) we are constrained to surmise that he died a martyr to his excessive love of life. His depression of spirits for a year past, his trial of all sorts of physicians, his incoherent medication of himself, and his final sinking under the effects of his favorite bath, all indicate that the Doctor's case is a noteworthy example of the truth that 'he that loveth his life shall lose it.'

Presuming that there are many persons in different parts of the country who would be desirous to learn any fact concerning the last sickness and death of the author of "Lectures on the Science of Human Life," I will, with your permission, state, through *The Tribune*, a few things which have come under my own observation, or which have been obtained from reliable sources.

In the first place, I would remark that from all I have seen and learned respecting his sickness and death, there is nothing, when we take into view his whole history, his peculiar constitution and habits, which militates against the theory so warmly advocated, namely, the superior healthfulness of a well-selected vegetable diet.

Sylvester Graham was born at Suffield, Conn., on the fourth of July, 1794, and was, therefore, 57 years old, (and not 50, as several papers have it,) when he died. His father was a clergyman in that town, and Sylvester was a son of his old age. His ancestors were of Scotch origin. The subject of this notice inherited a slender constitution and one of a peculiar character. Every person at all acquainted with him must be aware that he possessed a very excitable temperament and remarkable mental and moral conformations.—His cautiousness was extreme; and this, in connection with feeble health, subjected him to much melancholy from early life up to adult age, when a change of diet and regimen affected a marked revolution in his health, and kept in abeyance for many years that spirit of gloom by which he had been so much tormented.

From the period of this favorable change to the beginning of his last illness, he labored much as a lecturer and author; and often, under the impulses of his ardent and energetic temperament, performed tasks calculated to break down the strongest constitution. He had, besides, to contend with a naturally strong appetite for food, the too frequent indulgence of which undoubtedly did much toward impairing his health. This he often confessed with great frankness. His health, however, was in the main good, until about a year before his death, when, from some cause or causes, a great depression of spirits came upon him, producing apparently extreme mental suffering.

About the time of the commencement of this severe depression of spirits, a change in his bodily health and appearance was manifest. He lost much of that vivacity and youthfulness for which he was remarkable. Not long after this he was attacked with a rheumatic affection in his limbs, a complaint to which he was hereditarily predisposed; and this disease, long protracted, was a source of severe bodily suffering. Those complicated disorders naturally wrought disastrous effects upon his too sensitive system. He became more excitable than usual, and, with the hope of obtaining immediate relief from intense pain, he was often led to adopt measures which, in the calmer periods of health, he condemned. He was irregular in his remedial course. He was prevailed upon to consult physicians of the different schools, and pursued fitfully and in part the treatment recommended by his respective medical advisers. Still he had his own idea of the treatment which his case required, that was in accordance with his own physiological views, and which he had faith would cure him, could he be placed in favorable circumstances and have some one to stand by him and see that it was carried out.

Four days before he died, he gave the writer of this to understand that he had no mortal disease upon him, but thought he might die on account of not being able to carry out what he considered a philosophical course of treatment. He was then free from pain, but was much reduced in flesh, and apparently quite weak.—The next day (Monday, 8th inst.) he rode out. On Wednesday, 10th inst., before retiring for the night, he took a warm bath for the purpose, as he said, of getting a more refreshing sleep. About midnight, his attendant became alarmed by delirious symptoms, and two physicians were called. He then continued in a state of delirium and apparent insensibility for about three hours, and, without much suffering, died.

A post mortem examination was made in the

presence of several physicians; and I was informed by one of them that the whole alimentary canal was in quite a healthy state, and there was no evidence, as far as the examination went, of disease sufficient to cause death. It is stated that the physician who last attended him considers the immediate cause of his decease to be the use, in his extreme state of exhaustion, of Congress water and the warm bath. But, of course, in regard to his sickness and death, various opinions will be formed; yet no just conclusions can be arrived at without knowing his whole history, being intimately acquainted with his character and habits, and ascertaining his whole course of treatment.

That Sylvester Graham was gifted with talents and genius of a high order, no one can deny; that he was not exempt from imperfections and frailties, all who were personally acquainted with him must admit. Let us receive and profit by whatever of truth he has uttered, 'proving all things,' rejecting error, and 'holding fast that which is good.'

It was his intention, had he lived, to publish revised editions of his works, complete his unfinished productions, and take measures for their wider circulation.

His remains were deposited in the Northampton Cemetery, on Friday afternoon, September 12.

## CORRESPONDENCE.

The following is one of the bright signals which, months ago, in the darkest hour of our late trials, cheered us on to the enterprise we are now commencing. Give us three hundred men, who have hearts for such words and deeds as these, and we will give the world a press as free as the gospel of God's love.

*Grisicoldville, Mass., Aug. 2, 1851.*

VERY DEAR FRIENDS: Our hearts, at peace with God in his mysterious ways, and in love toward you which no words can define, are at this moment filled with emotions which strike a sympathetic chord in the hearts of all who now believe. As we were about to write relative to the fire, the *Tribune* came with the fate of the sloop and those who went down in her. We laid down our pen and asked, why is the attention of believers every where aroused by these home-thrusts? We will not forestall an inspired answer to the question, but we are reminded of a world of trial, of enemies yet to overcome, of our own diminutive faith, and the requisite active submission to divine direction in all our relations. We pray God to search us, that the evil which hinders his protection may be removed. If Jonah is in the ship, let him be brought to view. We will cheerfully abide the gospel, though saved only as by fire. God reigns—we rejoice—submitting all judgment unto him. The gospel will fit its subjects, and prove them and honor them, and they shall be the glory of the whole earth.

We need not attempt to define to you the strength of affection subsisting between those spirits who truly confess Jesus Christ come in the flesh; and we have regarded Mrs. Cragin as one of the most prominent confessors of all those important truths so clearly presented in Mr. Noyes' gospel. And though our personal acquaintance is but slightly recollected, (a mere introduction before I believed,) yet we have through her published testimony, which must live forever, learned to regard her in the characters of daughter, sister, companion, and mother, with all their endearing relations and affections. Blessed be her memory. In living stones her name is engraved as a heroine of the right stamp: and though vanished from our sight, may her spirit and testimony envelope us as an atmosphere, while others of the same school press onward to greater victories of faith, even to the final overthrow of death the last enemy.

We are prepared to move with the nation in the work of publishing, to the extent of our disposable means. Just at present, (our mill having been stopped a few weeks,) we are rather short of funds, but send you five dollars; and more will be forthcoming soon, if your expenditures render such minute contributions from such a source desirable. We really feel small, and comparatively insignificant, and would not wish to be unnecessarily prominent; but we have counted the cost of winning Christ, and are not ashamed of our confession. We need no further assurance that our testimony will effectually make its subjects the glory of the whole earth; and as conservatives of God's interests, we wish to spread the sentiments we feel.

We confess our hearts and hands are set upon the establishment of an inspired daily press, which will not conflict with true science, enlightened common sense, sound philosophy, or the freedom of the human mind. We cannot but hope that the late awakening events, instead of proving disastrous, will tend directly to open our hearts to an enlargement and pre-

paration of the way of the Lord. The means for external production will not be wanting; but who shall supply the matter of sufficient interest to secure public attention and be approved in the consciences of men. Among the hundreds who have read the Circular, how many of us possess the self-sacrificing, truth-investigating, god-relying, patient, loving, active, persevering spirit, which has uniformly animated J. H. N. ever since his heart laid hold of the gospel by faith. Is it wonder that we feel subordinate to him, while we are nothing but children, creeping and moping the earth with our garments, and hanging upon him or his reporters for daily food? What

number of us, in association or out of it, live in daily inspiration—see him that is invisible—walk in eternity in such a manner as to know all things without the medium of the senses; and what portion of this number ever put forth an effort to work out inspiration to help those in the rear?

For a short time we have been without a press, and those who have borne much burden for us have felt and said that they were able to support themselves, and did not ask help of us; but the gratuitous work of publication is a national work, and demands general co-operation; and we doubt not that all whose hearts are opened by the word of God, will find where-withal to be helpers together with God in the work of publishing the gospel. It appears to us that the way is opened, and we have only to move in it with all our energy, and the results will be glorious.

Yours in love,  
LOREN AND EMILY HOLISTER.

## CONFESSION OF CHRIST.

*Worcester, Nov. 7th, 1851.*

It is now about a year since I commenced reading the writings of J. H. Noyes, with the earnest desire in my heart to know the truth and be led therein. Consequently in the examination of them, my heart was free and unprejudiced, and open to the convictions of right in the whole matter.

After much candid and careful reading and re-perusal of the doctrines, as explained and defended, I am willing and happy to express my hearty concurrence therein, and confess Christ before the world, a Savior from and conqueror over all sin in me. The more I read my Bible, the more evidence I find in favor of holiness. I thank my Heavenly Father that these publications were put into my hands, and that through the kind persuasions of a friend, added to my own inward convictions of the truth, I have been led to the true Rock, where I can trust myself and my all without being amazed or confounded. It is a source of deep and abiding happiness that I am permitted, through the grace of God given by Christ Jesus our Lord, to unite with those who are persecuted for righteousness sake, knowing that their's is the kingdom of heaven. I count myself one with the believers every where, and pray that the time may soon come when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

A. E. RUGGLES.

[Since the foregoing was put in type we have received another communication from Miss Ruggles, substantially the same, but signed also by her aunt, who wishes to make her confession of Christ before the world as a Savior from all sin. We insert the last paragraph: o. c.]

We have cause to thank God for the special providence that opened the way for us to come to a knowledge of the truth as it is in Jesus. Having found that peace which the world can neither give or take away, we can devoutly thank God for all, and say—

"Jesus we our cross have taken  
All to leave and follow thee."

S. TAFT,  
A. E. RUGGLES.

## "LO HERE!"

*Verona, Nov. 10th, 1851.*

DEAR BR. G. W. NOYES:—Will you forgive my long delay in answering your letter. It was received Oct 30th, and I seldom suffer a correspondent to remain so long unnoticed.—Several causes have combined to hinder. I was at the time, 'under the cloud and under the sea,' the wave of evil report from the Community being then at flood.

The 'rappings' of which you speak, have also attracted no small share of my attention.—I have scarcely known, whether I should have to consider them as wholly of earth, and thus differ from your brother, or regard them as from Hades; or even be 'sucked in' with the other old Perfectonists. The reports I hear from abroad are wonderful, and some of them well calculated to make men exclaim, 'This is the great power of God!' But what I see and hear partakes largely of the ridiculous, if not

the contemptible. They have had frequent meetings at Mr. Warren's—Foote, Gould, Cobb, Mrs. Hitchcock, &c.; and a 'chief' among them taking notes,' but whether he will 'prent em' or not is uncertain. I had from time to time been writing out what facts have come under my observation, and do so yet.

Yesterday, in their meeting, I heard extracts of letters from Mr. Hitchcock read, written from Virginia; in which he states that they have found the identical spot—the garden of Eden—where our first parents sinned; and on which no human foot has trod, since Adam and Eve were driven out. That himself, IRA S. HITCHCOCK, was the first who has been permitted to set his foot upon it. And further, that in all the convulsions of nature, the upheavings and depressions, this spot has remained, undisturbed, as it originally appeared.—This is the spot that is to form the center in the redemption now at hand: and parts adjacent are, by convulsions and a reverse process, to be restored to their primeval state. This is the substance of what I heard read, and said to have been spelled out to them by raps from Paul. In view of these curiosities we may well inquire, 'Where's Barnum?'

I have written this hastily, and at intervals this morning, and have only time to say that your invitation to correspond is thankfully received, and hope to profit by a return correspondence.

In love, your brother,

H. N. LEET.

*Prescott, Mass. Nov., 9, 1851*

DEAR BR. C:—Since you was here, L. A.'s father has been to Oneida. I learned by report, that he went out with the idea that he should bring L. A. home with him if she wanted to come. [A report had been circulated in this vicinity that she was very unhappy and would be glad to get away from the Community, but had no liberty to leave.] He went out partly at the suggestion and wish of Mr. T. Well, we supposed that if we learned anything about his visit, we should have to go to Belchertown, (as he had avoided us a good deal of late,) but in this we were very happily disappointed, as he came up here the next sabbath after he returned, and brought us a letter from Mr. M. and gave us a very interesting account of his visit. He seemed pleased with every thing that he saw and heard at the Community. I asked him, to begin with, if he felt any better satisfied with L. A.'s situation than he did before he left home? He said he did; that he saw nothing but that she was pleasantly situated, and at perfect liberty. He said L. A. told him she had not seen the time since she went there that she had wanted to come back; but now she would like to come, to bear witness to the truth, and to correct the false reports her friends had heard about the Community. He said he talked with quite a number of persons at Oneida Depot, where he staid over night, and also with the tavern-keeper at the Castle, where he breakfasted, (who he said appeared to be a very candid sort of a man,) and he could not hear one word against the Association. He said they told him at both places that a prosecution had been got up against the Association; and on his asking what they would make of it, he was answered, 'Nothing,' and that they who were trying to make a fuss were a low class of people. The inn-keeper at the Castle said further that he had had a good many dealings with the Community; that they were honest and upright, and were as good a community as the people desired. I think these statements, together with what he saw, must clash some in his mind with the stories that he had before heard about the Association.

I will just ask you to give my love to all the brothers and sisters of your family that were with you when I was there.

Yours in sincerity, A. C. S.

*Oneida, Nov. 9th, 1851.*

DEAR EDITOR:—We received last evening half a dozen copies of your new paper, 'The Circular.' We were very much pleased with it and concluded to subscribe at once for 50 copies. You will please find enclosed \$50 to pay for them. We see from your terms that this does not debar us from the privilege of paying our regular monthly contribution, of \$25, which is a great pleasure to us.

Yours truly, J. R. MILLER.

Per order of the Community.

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